

Rounwytha

The Camlad Rouning

Alchemical Seasons



<https://rounwytha.files.wordpress.com/2011/07/ona131-baphomet.jpg>

AoB

Alchemical Seasons and The Fluxions of Time

Introduction

Most of the following axioms and brief elucidations form part of the Camlad aural tradition that was, some forty years ago, incorporated into the esoteric association The Order of Nine Angles. The remainder are my own elucidations and development of the tradition, with some of these elucidations of mine using the terminology and ontology of causal, acausal, and nexions. [1]

In the text *Auf dem Wasser zu singen: Yet Another Interview with Anton Long* – first distributed 114yf/2003eh – I briefly mentioned alchemical seasons in reply to a question asked of me:

“An alchemical season is a natural process which occurs in Nature, and also in we ourselves, who are beings of Nature. They are Change; a natural dialectic... There are also, of course, Cosmic alchemical seasons, some of which we know – in terms of their beginnings and their ending – by various observed astronomical events, often relating to star or planetary alignments...”

Both before and after the distribution of that text – as now, and especially since the publication of *Naos* in 1989 ce – there was and is much speculation about, and some misunderstandings concerning, alchemical seasons; speculation and misunderstandings which this new text should go some way toward dispelling.

The particular/peculiar numbered layout of the axioms and elucidations in this text is my own, and which layout is much less formal in the section concerning Alchemical Seasons, since there I have often simply recounted or retold the aural tradition itself. The particular/peculiar numbered layout was originally employed by me, decades ago, as a personal *aide-mémoire*.

I have included an un-numbered section of my own devising which gives some explanation of alchemical seasons.

It should be noted that by *alchemical* here is meant the esoteric science associated with *azoth* and other such esoteric ‘things’. This is the science of the changing/alteration/understanding of living beings, and other substances, by a symbiosis/interaction between alchemist and such beings/substances. Which is ‘the forbidden alchemy’ of some Occult traditions, and which type of alchemy, and such symbiosis, has been the subject of, or mentioned in, several ONA MSS during the past forty years. For instance:

” The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens – it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars...”

Which in essence means that “from the double pelican comes Azoth”.

One particular example of such a symbiosis – of such alchemy – is the esoteric ‘perfume’ Petriocho [qv. *Sinister Tradition – Further Notes* published in Fenrir Vol.3 #2]. The production of this ‘perfume’ during a particular alchemical season is difficult, and takes a certain duration of causal Time, but what imbues the final product, after distillation, with esoteric worth – with acausal energy/the sinisterly-numinous – is the interaction/symbiosis that occurs between the alchemist and the substances, and which substances are all part of the living being that is Nature..

Time

1. Time is Numinous [2] – that is, of living beings, and thus biological not linear (of-causality). Therefore Time cannot be re-presented or measured by a fixed causal calendar, solar, lunar, or otherwise.

1.1 Thus, Time varies according to Physis. That is, varies according to the nature, the character, of the living entity that manifests – presences – it.

2. There are a variety of different species of Time.

2.1 Thus, our species of Time differs from that of the other living entities/beings/emanations, Earth-dwelling or otherwise.

3. Time is a Fluxion [3]. That is, Time is already inherent in living beings, part of their physis.

3.1 Each living being has a Fluxion appropriate to – which re-presents/manifests/presences – its physis and thus which is appropriate to/manifests its type/species of life.

3.1.1 Thus, linear time – as measured by a fixed causal calendar and/or as defined by such things as the ratio of distance and velocity of a physical object – is Appearance/Abstraction not Reality.

3.1.2 Such linear time thus re-presents only the causal physis/nature of material objects/matter and thus manifests the physis/nature of the causal.

3.2 A Fluxion manifests what is a-causal. That is, how a particular living being changes/develops/manifests.

3.2.1 A Fluxion has an outer (exoteric) appearance and an inner (esoteric) nature/physis.

3.2.1.1 The outer appearance is how the being is perceived to change/develop/grow/decay.

3.2.1.2 The inner nature is how the being may, might, or could, change/develop/grow/decay by the use of traditional/esoteric/alchemical arts/skills.

3.2.1.2.1 A knowing of this inner nature is a gift of the Rounwytha.

3.2.1.2.1.1 This gift can be cultivated by the development and use of esoteric-empathy.

3.3 Since Time is a Fluxion, and alchemical, a Rounwytha may be able to alter/change/manipulate/weave Time.

Alchemical Seasons

4. An Alchemical Season is a means of measuring/determining/knowning fluxions, and thus a means of knowing living beings and how they change or could be changed.

5.1 Thus, an Alchemical Season is often what is the best/appropriate 'season' to know/get-to-know/celebrate particular emanations presented to us as living beings, or particular collocations of such beings, and/or the 'season' to initiate a particular change or changes.

6. This 'season' varies according to the nature/species/type of being/living-entity/emanation, and often differs from individual emanation to individual emanation of each type/species.

7. Knowledge of Alchemical Seasons is both traditional/aural and found/discovered by each Rounwytha.

8.1 It is for each Rounwytha to determine the veracity or otherwise of such aural tradition by their own personal knowing.

9.1.1 This knowing derives from esoteric-empathy.

10. One such collocation of emanations/living-beings is Nature.

10.1 This particular collocation contains a wide variety of types of being.

11. Another such collocation of emanations is the Cosmos.

11.1 This particular collocation contains entities/life having acausal emanations/acausal-being, entities having causal-acausal emanations/being, and entities manifesting causal emanations (a causal-being).

11.1.2 Acausal-causal beings/emanations are nexions between causal and acausal.

12. The beginning and the ending of certain Alchemical Seasons are often associated with, or intimated by, certain observed natural or cosmic phenomena.

12.1 These associations and intimations are often locale-dependant and usually subject to Cosmic and Aeonic drift.

12.2 Such observed phenomena include those connected with Nature and those connected with 'heavenly bodies', that is, with the Cosmos.

12.2.1 Those connected with Nature include the behaviour of Earth-dwelling living beings, sentient and otherwise; the fluxion of Nature's seasons, and certain patterns of or certain phenomenon of 'the weather'.

12.2.2 Those connected with the Cosmos include the observed rhythm of star-collocations (constellations); the occultation of Sun by Moon, and of certain stars by Moon; the observed rhythm of observable planets; and the first rising of certain stars above the horizon of the Rounwytha as determined by the fluxion of Nature's seasons.

12.3 Such associations with observed natural or cosmic phenomena do not mean or imply that such phenomena cause or are the origin of the changes, the fluxion, of living-beings.

12.4 Associations/intimations connected with Nature are sometimes known as Earth Tides.

12.4.1 Associations/intimations connected with the Cosmos are sometimes known as Cosmic Tides.

13. Certain Alchemical Seasons form the natural calendar used by the Rounwytha.

The Nature of Alchemical Seasons

It will be thus be seen that Alchemical Seasons are of various kinds, and serve or may serve different functions.

For instance, certain Alchemical Seasons are and were how the Rounwytha determined – knew and understood – the changes of Life around them. That is, how they reckoned Time, and the fluxions of Time that were made manifest as living beings – for instance, the life, the ailing, the foreseeing of death, of humans; and the natural rhythms of Nature and the Cosmos.

This knowing ‘of propitious times’ aided, and often enabled, their sorcery; their use and manipulation of certain energies – emanations, or fluxions – for a variety of purposes, as it also enabled them to use their skills in respect of such matters as ailments and their cures.

For example:

” A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric-empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be dis-covered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing – arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.

Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just *are* – they just are uniquely themselves, with their gifts, their abilities, their foibles, their knowing and their skills.” *The Rounwytha Way – Our Sinister Feminine Archetype*

Like such skills, the calendar of the Rounwytha – their weaving of the seemingly disparate fluxions together, their accounting of fluxions – was derived from their personal esoteric-knowing, their empathy with the beings of Nature, with the being of Nature, and with the being of the Cosmos, and by their connexion to their local rural community. That is, of those whom and that which, they personally know, and of that which they personally observe and experience.

Thus – given that the Rounwytha tradition was germane to a certain area of what is now known as Britain – some of the most important alchemical seasons, and thence their seasonal (‘yearly’) calendar, were those connected with the flux, the rhythm, of Nature where they dwelt, since the season of daily and communal and local life – the life of small, rural, kindred, communities where the skill and knowing and advice of the pagan Rounwytha found favour and was often relied upon – would be one where such matters as the seasons of growing and finding food were important, as were the stages of life of an individual, as were certain celebrations and propitiations.

The favoured 'time' in Spring, for instance – the traditional seasonal time of sowing, seeding, and planting – would be known, discovered, locally by the Rounwytha using their skill, their empathy, and, being a fluxion of Nature in their locale, such a favoured 'time' would in its arrival vary from year to year. Similarly with the seasons beginning/ending with what are now known as Summer and Winter Solstice, the longest and the shortest days in such northern locales. They would not be found – 'known' – by some causal calculation or by watching the Sun alignment with some stones in some circle (or whatever) but rather would be what they naturally are, which is mid-Summer and mid-Winter, and which vary according to when Spring arrives, and Summer arrives, and Autumn arrives in a particular locality. [4]

Similarly with a celebration such as The Gathering, which would mark a successful harvest:

" The celebration – the gathering, remembrance, and feast – that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities. Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways." *Denotatum – The Esoteric Problem With Names*

What all this means is that Alchemical Seasons are a way of 'seeing' the world; of understanding, knowing, Nature, ourselves, and the Cosmos. Of understanding our various connexions. As well as a knowing of when certain actions, activities – such as sorcery – may have a better chance of success, given how such actions, activities, are just aspects of the flux of Nature, of Life, of the Cosmos: are emanations of our own microcosmic nexion. Or Alchemical Seasons reveal when it is wise – a balanced deed – to celebrate some-things.

There is thus a very pagan – a quite natural and traditional – way of knowing devoid of linear, limiting 'time, and devoid of abstractions.

Anton Long
Order of Nine Angles
123 yfayen

Notes

[1] My elucidations are mainly of terminology or word-expression. Thus, I have substituted some old/vernacular/obscure and occasionally alchemical terms for Greek or later English ones, a case in point being my use of a Greek term such as Physis. I have however retained several older terms.

My axioms are as follows: 3.1.1, 3.2, 3.2.1.2.1.1, 9.1.1, 11.1, 11.2

Incidentally, as mentioned elsewhere, Rounwytha – as its etymology makes clear – was just a local, dialect, word for a type of hereditary sorceress: for ‘the wise, cunning, woman’ of British myth and legend.

[2] Despite the now common belief that the use of the word ‘numinous’ is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English – so far discovered – is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward – a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter – emigrated to Massachusetts in 1634 ce.

[3] The term *fluxion* dates from the sixteenth century (ce) and implies both a change that occurs naturally and one that arises from or because of itself, i.e. an effluvium.

“If the fluxion of this instant Now Effect not That, noight wil that Time doth know.” John Davies: *Mirum in Modum*, 1616 ce. John Davies was a scholar at Queen’s College, Oxford; an antiquary, and a professor of Law.

[4] Exact causal calculations of such phenomenon were irrelevant to such ancient rural communities, and the belief that they were important or necessary is just retrospective re-interpretation and the projection of modern causal abstractions onto such communities.

Such communities did not dwell in a world determined by fixed, measured, durations of causal time; but rather by fluxions. By the natural flowing of a living, numinous, Time which dwelt with them, and within them and their own local communities. Thus their work began when it began, and ended when it ended, determined by weather, daylight, what needed to be done, or what was required, in that particular fluxion, that ‘season’. Thus their ‘year’ was marked by the flux of seasons, so that for example they might refer to their age in terms of how many harvest gatherings they had known, or how many Summers had past since their birthing.

It was that other un-numinous world – of empires, of tyrants, of kings, of governments, of abstractions, of planning and supra-personal organization, of hierarchical dogmatic religions – which brought fixed, measured, durations of causal time as a means of control, regulation, conformity, and to unnaturally apportion life and living.

Posted in | Comments Off

[Create a free website or blog at WordPress.com.](https://www.wordpress.com)